A TRVE DISCOVRSE, VPON THE MATTER OF MARTHA BROSSIER of ROMORANTIN, pretended to be possessed by a *Deuill*.

Translated out of French into English, by ABRAHAM HARTVVEL.

Ecclesiastic. 19.
He that is hastie to giue credite, is light minded: and shall be held as one that sinneth against his owne Soule.

LONDON
Imprinted by Iohn Wolfe.
1599.

A

TRVE DIS-
COVRSE, VP-
ON THE MATTER
OF MARIA A BROSIER
of Honourable, preuayled
more powerfull by a
Diuill.

Translated out of French into English,
by MIRAMAM MARTYNEL.

He that is double in his cruelties, is light minded:
and shall be held as one that himself against him
were Sworn.



LONDON
Imprinted by Iohn Wolfe.
1597.

TO THE RIGHT REVEREND FATHER IN GOD, RICHARD BY THE PROVIDENCE of God, Lord Bishop of London, my very good Lord.

RIght Reuerend. The late notable Accident, that happened at *Nottingham*, wherein your Lordship among others hath taken great paines to examine, search, and sift out the truth, hath bred sundry rumors, not onely in the North, but also in the South parts of this Realme, according to the seuerall humours of sundry persons: some of them holding opinion, that all that *Action* was true, and acted in deed by the *Deuill* in the bodie of the *Boy*: and some others of the wiser and more stayed sorte, remayning in a suspense what they should thinke of it: in so much that diuerse of the latter sort, being persons of good Note and Qualitie, (knowing that I was well acquainted with the matter, as hauing been an ἀναγνώστης or Reader of the proofes collected together, and openly read in a very *Honorable* and

Solemne assemblie) did deale earnestly with me; that I would declare vnto them, euen *in fide boni viri*, in the faith of an honest man, what I thought thereof. And although I did truely and according to their charming request, relate vnto them, how plainely, euidently, and manifestly it was proued, that the matter was a meere *Imposture* and *Couse-nage*, yet could I by no meanes settle a resolute per-swasion in some of them, that I had dealt sincerely with them therein: neither would they be remo-ued from the doubtfull humour which had vsur-ped a predomination in them, but would remaine still in the same, vntill they might vnderstand more certaintie, of this my asseueration deliuered vnto them. Which strong conceit (it seemeth) they haue nourished and fostered in their minds, partly vpon the extrauagant and extraordinarie Motions and Gestures of the *Counterfeit Cranke* that acted them, and partly vpon the *Stoicall* conuersation and *Holy life* of the *Chiefe Choragus*, that brought all those *Actors* vpon the *Stage*. To deliuer these good minded people out of their error, it is great-ly desired by many, and by some expected, as a thing very conuenient, that the saide collected proofes should be published to the world; so as e-uery man thereby may see, what notable practises haue been vndertaken: but to what end, I will not iudge. In the meane while, I am bolde to present vnto your view and censure, this little pamphlet, containing a true *Discourse* of a matter of the like

Nature, written and printed in the French tongue, and directed to the *French King*: which alighting into my hands *tam opportune*, in ſo fit a time, I thought good to tranſlate and publiſh to the world, to the end it may be ſeene, that euen by the iudgement of the beſt *Phiſitians* in *France*, nothing was acted by the *Boy* of *Notingham*, or this *Mayde* of *Romorantin*, but might very well be performed by the courſe of Nature, and without the helpe, preſence or aſsiſtance of a *Deuill*. I was once determined to haue prefixed an *Aduertiſement* to the *Reader*, wherein I might haue made an *Apologie* for my ſelfe, by alleadging ſome ſpeciall reaſons why I tranſlated this diſcourſe: to anſwere ſome curious *Carpers*, that may peraduenture taxe mee for ſetting forth the *Ceremonies* and *Toyes*, that are commonly vſed and practiſed by the *Popiſh Exorciſts* in their *Coniurations:* in which reſpect ſome haue alreadie taxed mee for the Booke of *Congo*. But I ſtand or fall to *my God*, aſſuring my ſelfe, that I haue neither here nor there done any thing, which is not auouchable by the *Sacred Scriptures*; let them feed their own humour as they liſt. I meant alſo to haue enterlaced ſome other hiſtories & examples of former times, touching ſuch cunning & counterfeit *Poſſeſsions*. But when I had gathered them together, I found that if I ſhould haue followed that courſe, accordingly as that cauſe had required, I ſhould haue made the head bigger then the body, and the ſhortneſſe of the

time would not haue permitted me to finish it in fit oportunitie. And therfore I haue reserued those *Parralleles* for a longer *Treatise*, which as my leasure will affoord me, I meane by Gods good leaue and fauour hereafter to publish. In the meane time I beseech your Lordship to accept this little in good part, and so in all humble dutie take my leaue. From *Lambehith*, the 17. of *October*, 1599.

Your Lordships assuredly at commaundement,

ABRAHAM HARTVVEL.

To the King.

SIR,

BY the commaundement of your Maiestie, wee haue set downe in writing, briefly and truly, that which wee haue found in our visiting of Martha Brossier, *pretended to bee a* Dæmóniake, *together with the aduise, which we haue giuen therein and thereupon, in our consciences. We present the same vnto your Maiestie, without any Art, without any painted shew, without any flourish, but with a naked simplicitie, the faithfull companion of trueth, which you haue desired from vs in this matter, and which in euery other thing you haue alwaies loued and curiously sought. This desire, Sir, is a most certaine proofe of the vprightnes, which you carrie both in your mouth and in your soule, as a witnesse of your iust and holy intentions: whereby you haue gained, and for euer confirmed the hearts of your Subiects withdrawne from your obedience: and the amitie of forren Nations, as much as you haue done by the terror of your Armes: both the one and the other being as greatly assured in the certaintie of your word, as they haue feared and stood in awe of your inuincible courage. Receiue therefore, Sir, if it may please you, the trueth contained in this little Treatise, as a testimony of our most humble obedience: and vouchsafe to honour the same with the benignitie of your sureigh, in fauour of the singular affection that you beare vnto the trueth, which indeede doth make you so much the more conformable to the Dininitie, whereof you are a liuely Image, and which is the very Trueth it selfe. Whom we doe humbly beseech to redouble vpon you his holy graces and blessings, and to giue vnto you as much prosperitie, good fortune, and health, as doe wish vnto your Maiestie,*

SIR,

Your most humble, most affectionate and most faithfull Subiects, the

Phisitians *of* Paris.

2

A TRVE DISCOVRSE, VPON THE MATTER OF *Martha Broſſier* of *Romorantin*, pretended to be poſſeſſed by a *Deuill*.

AS faith is the gift of *God*, and a vertue inſpired by *Diuinitie*, whereby we do ſtedfaſtly beleeue ſuch things as do not appeare vnto vs, neither by ſenſe nor by naturall reaſon: ſo is too great credulitie a vice, that proceedeth from an infirmitie or weaknes of a mans minde, and that oftentimes by ſuggeſtion of the wicked *Spirit*. And therefore old authors haue ſaid, *That not to beleeue lightly is the ſinew of true wiſedome*: and the *Apoſtle* forbiddeth vs to beleeue euery *Spirit*. The faith of *Chriſtians* is greatly commended: but the credulitie of *Magicians* is much reprehended, as being ſo great, that it taketh away beliefe from all things; and is the cauſe, that by beleeuing euery thing (though neuer ſo abſurd) in the end, men will no more beleeue any thing at all. Credulous *Antiquitie* hath bin deceiued by the deluſions of *Deuils*, and drawne to ſuperſtition and idolatrie: but *Chriſtian Religion* hath been alwaies contrarie to ſuch deceits, to the end that the honor of the true God and ſinceritie of faith might be preſerued. And this

Epicharmus.

1. Ioh. 4.

was the cauſe, that by the craft and ſubtiltie of the *Deuill*, *Chriſtians* had an euill report, and were by theſe *Sorcerers* and Deceiuers expelled, when they went about to work any of their deluſions: for then would they cauſe to bee proclaimed Ἐν χριστιανοῖ, that is to ſay, *Foorth Chriſtians*. Faith is a ſure and certeine way to come to veritie, ſaluation and wiſedome: but too great credulitie is the path that leadeth headlong to falſehood, fraud, follie and ſuperſtition. This difference of faith and credulitie may bee ſhewed by many examples of ancient times: but there is none of them more worthie to bee written and knowne in theſe daies, then the *Hiſtorie* of *Martha Broſſier* of *Romorantin*, pretended to bee poſſeſſed with a *Spirit*. Many *Prelates*, *Diuines*, and *Phiſitians*, all of them acknowledging, according to the *Chriſtian Faith*, that wicked *Spirits* doe enter into the bodies of men, and that by the commaundement and word of God they are caſt out, haue by a diligent obſeruation of all her ſignes and actions, diſcouered the couſonage and counterfeiting of this woman, and haue made their report thereof to the *Parliament*, the true Protector and Defender of *Pietie* and *Iuſtice*. Other *Diuines*, *Religious* perſons, and *Phiſitians* there were, which either through credulitie, or to follow the opinion of the people, or for ſome other reaſon, haue ſaid and aſſured, that there was a wicked *Spirit* in the bodie of this woman, challenging al others for *Infidels* and *Atheiſts*, which ſhould thinke, or ſay, that this woman was not a *Dæmóniake*. The *Parliament*, by a ſolemne *Decree* of the *Court*, hath confirmed the iudgement of the better and wiſer ſort, and ſet downe an order, that this credulitie and ſuperſtition ſhould proceede no further, to the detriment and hinderance of the *Catholike Religion*.

gion. But to the end, that there may reſt no ſcruple or doubt in weaker mindes, and that ſuch a couſinage may be knowne to all the world: we haue briefly and truly written the whole *Hiſtorie*, we haue proued the ſaid *Martha* not to haue been a *Damóniake*, wee haue faithfully deſcribed the opinion and reaſons of thoſe which thought the contrarie, following therein the *Original*-writing of their owne hands, word for word: and haue withall confuted their arguments, as being grounded vpon too light coniectures. We doe hope, that thoſe which ſhall reade this diſcourſe will receiue pleaſure and profit thereby, and con them thankes, that (without fearing the ſlaunder of euill ſpeakers, and looking to none other marke, but onely to the trueth it ſelfe) haue reſiſted and made warre againſt the *Author* of lyes: and that they will likewiſe giue thankes to God, who hath diſcouered this couſonage, whereupon there might otherwiſe haue followed, not onely falſe miracles, but alſo great diuiſion and parts-taking among the people: as by the diſcourſe enſewing all men of vnderſtanding may know.

On *Tueſday* the xxx. of *March* 1599. at the commandement of the right Reuerend, the *Biſhop* of *Paris*, there met together, *Mareſcot*, *Ellain*, *Hautin*, *Riolan*, and *Duret*, within the *Abbie* of *Saint Geneueſua*, in the hall of my Lord *Abbat*, where was brought before them one *Martha Broſſier*, who (they ſaid) was poſſeſſed of a wicked *Spirit*: and this was in the preſence alſo of the ſaid Lords the *Biſhop* and the *Abbat*, and many other perſons of Note. By the commandement of the ſaid Lord *Biſhop*, *Mareſcot* (as the ancienteſt of the reſt) queſtioned with her in *Latin*: (for the rumour went, that ſhe ſpake all manner of languages) but ſhe anſwered not a word. Then ſaid the *Abbat*, She will not

anſwer, vnleſſe my Lord *Biſhop* commaund her. Then the *Biſhop* commaunded the *Deuill* to ſpeake, ſaying, *Adiuro te per Deum viuum, vt reſpondeas Domino Mareſcoto. I adiure thee by the liuing God, that thou anſwere* Maſter Mareſcot. But both the woman and the *Deuill* were mute. She was againe queſtioned withall in *Latin* by *Mareſcot* the *Phiſitian*, and in *Greeke* by *Maſter Marius Doctor* of *Diuinitie*, and the *Kings Reader* of *Greeke Philoſophie*: but ſhe anſwered not a word. Then the *Biſhop* being very deſirous and curious to diſcouer the trueth: (becauſe the ſaid *Martha* had ſaid, that this was no place to anſwere in) commaunded that ſhe ſhould be caried into a *Chappell*. Wherein, a number of Tapers being lighted, one *Prieſt* accompanied with two others, all apparelled in decent and *Prieſtly* garments, in the preſence of the ſaid Lord *Biſhop* and the *Abbat*, and many other perſons of qualitie, all being together in great deuotion and at their praiers, began to *exerciſe* her. She, being vpon her knees praying to God, and making the *ſigne* of the *Croſſe*, preſently tumbled her ſelfe backward, firſt vpon her buttocks, then vpon her backe and vpon her ſhoulders, and then ſoftly vpon her head. Whileſt ſhe lay vpon her back, fetching her breath very deepe, and quaking in her flankes, (like a horſe after he hath runne) ſhe turned her eyes in her head, blared out her tongue, and tolde the *Biſhop* that he had not his *Miter*, and bid him that he ſhould goe and fetch it. Then they cauſed certen *Reliques* of the very true *Croſſe* to bee brought vnto her, which ſhe indured to be put in her mouth. They preſented alſo vnto her a *Doctors* whood, which ſhee ſtoutly reiected, as though the whood of a *Diuine*, or the *Miter* of a *Biſhop* had more vertue and more *Diuinitie* in them, then the *Reliques* of the very *Croſſe*. Theſe things

things being done, and many other, which would bee to no purpose to rehearse, the Lord *Bishop* commaunded, that the *Phisitians* would tell him what they thought of it. Who after that they had maturely deliberated together, and considered all that they thought fit to bee considered, reported to the *Bishop* with the consent of them all, and by the mouth of the said *Marescot*, the ancienteſt of them all, what their opinion was, and that in few words, *Nihil à Damone: Multa ficta: A morbo pauca. Nothing of the Deuill: Many things counterfeited: and a few things of sickneſſe.* And indeed all theſe actions were counterfeit, as hereafter ſhall be ſhewed. But in trueth her tongue was red, and they perceiued ſome little rumbling vnder her ſhort ribs on the left ſide, proper to thoſe that are ſubiect to the *Spleene*.

The day following, which was *Wedneſday* the laſt day of *March*, *Ellain* and *Duret* met together: and when the *Exorciſmes* or *Coniurations* were againe repeated, the ſaid *Martha* fell downe at the rehearſall of certaine words, raiſed her ſelfe vp againe very luſtily, made mowes vpon the *Exorciſts* euen to their faces, and nothing elſe was then done, ſauing that *Duret* pricked her with a pin, betweene the thumbe and the forefinger. After theſe actions diuerſe times reiterated vntill Noone, the *Biſhop* demaunded of *Ellain* and *Duret*, what they deemed of it. But they intreated the *Biſhop*, it might ſtand with his good pleaſure, that the other *Phiſitians*, which had ſeene her the day before, might be called, and others alſo with them, to the end they might more maturely deliberate of the matter: eſpecially conſidering, that the ſaid *Martha Broſſier*, being commaunded to giue ſome tokens of her poſſeſſion by the *Deuill*, had made anſwere, *To morrowe:*

which request the *Bishop* found to bee very reasonable.

Vpon *Thursday* the first day of *Aprill*, all mysteries were imployed and vsed: none of the remedies were forgotten, that are proper to the driuing out of *Deuils*. They setled themselues to prayers: She blared out her tongue, turned her eyes, and at the pronouncing of certaine words, (*Et homo factus est: Verbum caro factum est: Tantum ergo Sacramentum*: that is, *And he was made man: The word was made flesh: Therefore so great a Sacrament*) she fell as before, and vsed such motions, as they doe that are troubled with a *Conuulsion*. Yet all these actions seemed to the *Phisitians* to be meerly counterfeit: and therefore they would haue been gone. But my Lord the *Bishop* intreated them, that they would bestow yet a little more time for the publike benefit. The *Exorcismes* or *Coniurations* were begun againe: and then the woman hearing the words, (*Et homo factus est, And he was made man*) she laboured with all her strength and forces to make her gambals, and being vpon her backe, in foure or fiue skips remoued her selfe from the *Altar* to the *Chappell*-dore: which indeed did astonish all the companie. *Father *Seraphin* waxed somewhat angrie, and said: *If there be any here that is incredulous, and will trouble her, the Deuill will carie him away in the ayre.* Then *Maresco* growing impatient at that cousinage, said, *I will take that hazard and perill vpon me: let him carie me away, if he can.* And so set his knee vpō her knee, took her by the gorge, and commanded her to bee quiet. She being not able to stirre her selfe, and seeing her cousinage to bee discouered, said, *He is gone: he hath left me.* The good *Seraphin* approching neere vnto her, said, *Indeede this is nothing but* Martha: *the Deuill is departed. Then haue I made*

A Capuchin Frier.

made him runne away, quoth *Mareſcot*. The *Biſhop* being very deſirous to know the trueth, and doubting ſome counterfeiting, ſaid: *Let vs begin againe, and pray to God, that he would learne vs the trueth; let vs ſee if the Deuill will torment her againe.* Then they ſung *Veni Creator*, and the *Apoſtles Creede*. At this word, *Et homo factus eſt, And he was made man*, ſhe did not fall, nor was tormented any more: yea, when they ſhewed her the *holy Sacrament*, ſhe neither was troubled, nor tumbled any more: but ſeeing *Mareſcot*, *Hautin*, and *Riolan* behinde her, ſhe ſaid, *Meddle thou with thy Phiſicke. Mareſcot* anſwered her: *If thou doe ſtirre, and play the foole againe, I will handle thee well enough.* In the meane while they perſeuered in their prayers to God. She thinking that *Mareſcot* was departed, fell againe vpon her backe, plaied her old trickes, and vſed her ordinarie motions. Then *Mareſcot*, *Hautin*, and *Riolan* held her, and ſtaied her very eaſily. The *Biſhop* began to ſay to Father *Seraphin* the *Exorciſt*, *Good Father, command her to riſe.* The good Father cried vnto her with a lowd voyce, *Raiſe thy ſelfe vpon thy feete, raiſe thy ſelfe vpon thy feete. Mareſcot* ſaid, *The Deuill riſeth not in our preſence:* and withall, becauſe few people ſhould take offence, he ſpake alowd in *Greeke*, Μηδὲν παρὰ φύσιν, μηδὲν παρὰ φύσιν. *Nothing againſt nature, nothing againſt nature.* And it is not to bee marueiled at, that the ſaid *Mareſcot*, *Hautin*, and *Riolan* were not afraid, becauſe they knew her diſſembling, and beleeued in *Ieſus Chriſt*, who is the terror of all *Deuils*.

Riolan, at the commaundement of the *Biſhop*, ſpake vnto her in *Latin*, as followeth: *Miſera, quouſq; perges nobis illudere? Nunquámne ceſſabis plebeculam ludificare? Agnoſce culpam, & veniam deprecare. Patent enim tuæ fraudes: & niſi hoc feceris, breui tradêris in manus Iudicis,*

qui

qui quæſtione veritatem extorquebit: Thou wretched woman, how long wilt thou proceede to delude vs? Wilt thou neuer ceaſe to deceiue the ſimple people? Acknowledge thy fault, and craue pardon. For thy guiles are diſcouered: and vnleſſe thou doe ſo, thou ſhalt ſhortly bee deliuered into the hands of the Iudge, who by torture will wreſt out the trueth. She being demaunded, whether ſhe vnderſtood this or no, anſwered in good ſooth, *She did not.* It was thought, that now all this buſineſſe was done: and the *Biſhop* withdrew himſelfe, and went out of the *Chappell*, with diuerſe men of good Note, and commaunded the *Phiſitians*, then being preſent, freely to tell him their opinion and aduiſe. One of them aſſured him for certaine, that ſhe had the *Deuill* in her bodie, becauſe ſhe had blared out her tongue very farre, and had indured the pricking of a pinne. Another amongſt them ſaid, that vndoubtedly hee had ſeene very many ſignes of counterfeiting: but yet his aduiſe was, that they ſhould ſtay three moneths longer, to the end they might be aſſured, whether ſhe had the *Deuill* in her bodie or no. For *Maſter Fernelius*, as he writeth in his *Second booke De abditis rerum cauſis, Of the ſecret cauſes of Nature*, could not certainly know a certaine ſicke gentleman to bee poſſeſſed with a *Spirit*, till the end of three moneths. Sixe others there were, that very confidently and conſtantly ſaid for certaine, all theſe actions of *Martha* were fained and diſſembled, as it was reported on the *Tueſday* before. And therefore it was thought that they were now at the end of this buſineſſe.

But vpon the *Friday* and *Saturday* following, being the fourth and fifth daies of *Aprill*, they called other *Phiſitians*, (omitting the greateſt part of thoſe which had ſeene her before) and then they began a new

combat

combat with this *Fantasticall Deuill*. One spake certaine *Greeke* wordes vnto her: and she answered in *French*. Another spake in *English*: shee answered in *French*, but yet (as some say) somewhat to the purpose. They obserued her most violent and sudden motions to be without any change, either in pulse, or in breath, or in colour. The *Phisitians* then present, made report in many words and magnificall termes, that *Martha* was possessed with a *Deuill*, and signed it with their hands. Which report wee will write out hereafter, word for word, as it is in the *Originall*.

While all this was in doing, the *Parliament* fearing, that this concourse of people, which came to see this new *Deuill*, might breede some new Monster of *Sedition*, (whereunto wee are all too much inclined) made a *Decree*, *That* Martha Brossier *should be committed into the hands of* Monsieur Lugoly, *the Lieutenant Criminall*. Hereat, the *Ecclesiasticall* persons repined, and said, that this cause, of a woman pretended to be possessed, belonged vnto thē. The *Preachers* cried out alowd at the matter. And the *King*, being then at *Fountayne-Bell'-eau*, and fearing also, that of this sparke there might be kindled a great flame, commanded the like. And for the performance thereof, *Martha* was caried into the *Chastelet*, where she continued and liued almost for the space of two moneths, not as a prisoner, but being entertained very mildly, and well lodged: viewed and visited by *Bishops*, *Abbats*, and other *Ecclesiasticall* persons, *Councellors* of the *Court*, *Aduocates*, *Gentlemen*, and many *Ladies* and *Gentlewomen*, as many times and as often as any was desirous to see her. Besides, she was viewed by many *Phisitians*, that is to say, by my *Masters De la Riuiere*, the chiefe *Phisitian*, *Laurence* the *Kings ordinarie Phisitian*, *Laffilé* the auncient

Deane of the *Facultie* in *Paris*, *Le Feure*, *Mareſcot*, *Ellain*, *Hautin*, *Luſſon*, *Pietre*, *Renard*, *Heroüard*, *Couſinot*, *D' Amboiſe*, *Palmier*, and *Marets*: all which did ſay, and ſigned it with their hands, that they had not ſeene nor obſerued any thing, that was aboue the common lawes of Nature. And yet many there were, who being ſtill infected with the old Leauen, had ſcattered it abroad throughout the Citie, that in the *Chaſtelet* ſhe had plaied many of her *Deuilliſh* trickes: which was afterward found to be falſe.

The ſaid *Martha*, being ſhriuen on the morow after *Eaſter*-day, and abſolued by the *Curate* of *Saint Germaines*, or the *Vicar* there, receiued the *Holy Sacrament*, without making any ſtirre, or ſigne, or apparance of a perſon poſſeſſed by a wicked *Spirit*. In the end, when al ſorts of informations were moſt diligently ſearched, and all things well conſidered, the *Great Parliament* of *Paris* ſet downe a *Decree*, with great prudence and clemencie, which wee will deliuer you in the end of this diſcourſe. We haue declared vnto you the whole *Hiſtorie* as in trueth it was: and now wee muſt ſhew, by what reaſons we were induced, firmely to beleeue, that *Martha Broſſier* neither was, nor is poſſeſſed of a wicked *Spirit*: and afterwards wee will ſignifie vnto you, how ſleight their reaſons are, which held the contrary opinion, to the end we may cleere a matter of ſo great weight and of ſuch conſequence. But firſt we would haue euery man to vnderſtand, that we were not any way aſſiſtant in this action, but only being called and commanded thereunto, by the right Reuerend, the *Biſhop* of *Paris*: and that wee had none other ſcope therein, ſaue only *God* and our *Conſcience*, not regarding what many might ſay thereof, nor the harme that might redound to vs thereby. And touch-

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ing the *Theſis* and *Generall Propoſition*, there was neuer any doubt of it. For we doe beleeue, according to the *Chriſtian Faith*, that there are *Deuils*: that they enter into mens bodies: and that they torment them in ſundrie ſorts: and all, whatſoeuer the *Catholike Church* hath determined of their creation, Nature, Power, effects and *Exerciſmes*, wee hold to bee true, firme and ſtable, as the *Pole* of *Heauen*. But touching the *Hypotheſis*, that is to ſay, that *Martha Broſſier* is, or hath been poſſeſſed of a *Deuill*, we ſay, it is abſurd, falſe, and without any likelihood. And to proue it, we will conclude by this generall *Syllogiſme*.

Maior. *Nothing ought to be attributed to the* Deuill, *that hath not ſomething extraordinarie aboue the lawes of Nature:*

Minor. *The actions of* Martha Broſſier *are ſuch, as haue nothing extraordinarie aboue the lawes of Nature.*

Concluſio. *And therefore the Actions of* Martha Broſſier *ought not to be attributed to the* Deuil.

Thoſe that are exerciſed in the knowledge of the ſignification and equipollence of propoſitions, and in the *Art* of *Syllogiſmes*, will confeſſe, that it is concluded very well *in ſecunde Modo prima Figure*, that is, *in the ſecond* *Celarent.*

ſecond Moode of the firſt Figure. The *Maior* or the *Propoſition* is very euident, and *Plato* in his *Apologie* is of opinion, that there are *Deuils*, becauſe there be many things whereof a man can giue none other reaſon, but that it is the *Deuill*, as being extraordinary effects, and ſurpaſſing the forces of Nature. The *Minor* or the *Aſſumption* may bee knowne by an *Induction* of all the *Actions* of the ſaid *Martha Broſſier*. For what hath ſhe done? Mary, ſhe hath blared foorth her tongue, ſhe hath roled her eyes in her head, ſhe hath ſhewed diuers motions like to *Conuulſions*, and being laid vpon her backe, ſhe hath ſhaken her flankes. There is neuer a one, I do not ſpeake of theſe tumblers, but euen of the very Lackies of the Court, that cannot doe ſo much. And by this reaſon, that excellent Dancer vpon the rope was rather to bee counted a *Demóniake*, and poſſeſſed with a *Deuill*, then ſhe is. *Martha* therefore hath done no *Action*, that wee ought to attribute to the *Deuill*, as hereafter ſhall be more at large declared. Moreouer, is it likely, that after fifteene moneths being ſo often vexed and tormented, ſhe ſhould remaine fat and in good liking? conſidering that euen in the *Goſpell* it is noted, that ſuch as were poſſeſſed with *Deuils*, waxed drie and very ſlender? We are yet at this day all of vs of one minde and opinion, that the motions like to *Conuulſions* in *Martha*, proceeded not of any ſickneſſe or diſeaſe, becauſe while ſhe was in them, keeping her eyes halfe ſhut and halfe open, ſhe perceiued and ſaw whatſoeuer was done, and did of her owne free will and power moue her eye, and by conſequence all her body. Againe, ſuch as haue a true *Conuulſion* indeede, vſe to bite thoſe which come vnto them, and put their fingers into their mouthes: yea, if a man put a cudgell betweene their teeth, they will

crack it: and withall haue their limmes so starke and stiffe, that they cannot be bended. *Martha* seeing her selfe staied and holden by any, or hearing certaine words of the *Priest*, wherewith she was before instructed, lifted her self vp lustily, as though she had had no fit at al. These motions then proceeded not of any disease, and therefore they were counterfeit, as wee haue alwaies maintained: or else they proceeded from the *Deuill*, as some held opinion grounded vpon verie sleight reasons: which we will throughly examine, after wee haue set downe the *Originall* report thereof word for word, and inserted the same in this place, as followeth.

THE REPORT OF CERTAINE Phisitians of *Paris*, touching the matter of *Martha Brossier*.

WE *the vnder-named Doctors, Regents in the Faculti of* Phisicke, *in the Vniuersitie of* Paris, *touching the matter of* Martha Brossier, *a maide of the age of two and twentie yeres, or there abouts, borne at* Romorantin *in* Berry, *who diuerse times to some of vs, but specially vpon* Friday *and* Saturday, *the second and third of* Aprill *to all of vs in common, (sauing and excepted one of vs, who was not there but only on the* Saturday) *was brought vnto vs in the* Chappel *of my Lord of* Saint Geneuefue, *hearing Masse there celebrated by my Lord the right Reuerend* Bishop *of* Paris, *and enduring the* Exorcisme, *performed on the* Friday *by* Father Benet *a* Capuchine, *assisted therein by* Father Seraphin, *a* Religious *person of the same Order, who had exercised her vpon the daies aforesaid:*

and on the Saturday *by* Master Clerk *a* Lay Priest, *assisted by* Father *of the Order of the* Feuillans. *And there, during the said time, we saw her sometimes in constitution, countenance and speech, as a person sound of bodie and minde: and sometimes disfigured with diuerse foule, vnseemely and deformed lookes: and now and then vexed and troubled with many different and furious motions of all the visible parts of her body: All the said euill fauoured lookes being either full of a kinde of scoffing, deceitfull, and confusing laughter: or very fierce, horrible, and silent, and oftentimes accompanied for the most part with a roaring. In the middest of all this, sometimes obeying and answering the* Priest, *aswell in gesture as in words, vpon commandements and demaunds that were conceiued in* Greek, Latin *and* English: *but as farre as wee did marke, more often and more readily to* Father Benet, *then to any other: we do say in our consciences and certifie that which followeth:*

That is to say, as it may be that all this, which is before set downe, remaining to bee specified hereafter, must necessarily be referred to one of these three causes, which are Sickneſſe, Counterfeiting, *or* Diabolicall poſſeſſion. *And for the opinion that it proceeded of* Sickneſſe, *we are cleerely excluded from that, for that the agitations and motions which we obserued therein, doe retaine nothing of the nature of* Sicknesses, *no not of those* Diseases, *whereunto at the first sight they might haue been resembled: it being neither an* Epilepsie, *or* Falling Sickneſſe, *which alwaies supposeth the losse of sense and iudgement: nor the* Passion, *which we call* Hysterica *or* Suffocation *of the* Matrix, *which neuer is either without vtter prination, or at least without restraint of breath: (of which accidents neuer did there any appeare vnto vs.) But to the end we be not too long, and by excluding generalities, to exclude likewise all specialties, to him that shall looke neere into the matter, these motions afore said be-*

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ing found not to appertaine to any of the foure motions pre-
ceeding of Diſeaſes, that is to ſay, Shiuering, Trembling,
Panting, and Conuulſion: Or indeede, if there doe ap-
peare any Conuulſions, and that a man will ſo call, the tur-
ning vp of her eyes, the gnaſhing of her teeth, the writhing of
her chaps, (which are almoſt ordinarie with this maid while
ſhe is in her fits:) the confidence which the Prieſt hath when
he openeth her mouth, and holdeth it open with his finger
within it: teſtifying ſufficiently that they doe not proceed nor
are cauſed by any diſeaſe, (conſidering that in Diſeaſes, be
that hath a Conuulſion is not maſter of that part or mem-
ber wherein it is, hauing neither any power of Election or
commaundement ouer it: and particularly in the Conuul-
ſion of the Iawes, which is the moſt violent of all the reſt, the
finger of the Prieſt ſhould bee no more reſpected nor ſpared,
then the finger of another man, but ſhould be as quickly bit-
ten off.) Adding hereunto moreouer, that the accidents of
Diſeaſes, aſwell as the Diſeaſes themſelues, being found to
haue their times of beginning, increaſing, full force, and de-
clination, theſe torments here as they firſt tooke their begin-
ning, and mounted to their vttermoſt extremitie all at once,
ſo did they likewiſe ceaſe all in a moment. Diſeaſes and the
motions alſo of Diſeaſes, (eſpecially thoſe that are violent)
as they leaue the bodie feeble, the viſage pale, the breath pan-
ting: this maide on the contrarie, at the end of her fittes was
found to be as little moued and changed in pulſe, colour, coun-
tenance and breath, as euer ſhe was before: yea (which is the
more to be noted) as little at the end of her Exorciſme as at
the beginning, at euening as in the morning, at the laſt day
as at the firſt. Notwithſtanding touching the point of Coun-
terfeiting, the inſenſibilitie of her bodie, during her extaſies
and furies, tried by the deepe prickings of long pinnes, which
were thruſt into diuerſe parts of her hands and of her necke,
and afterwards plucked out againe, without any ſhew, that

euer

euer she made, of feeling the same, either in the putting in of them, or in the taking out of them: and also without any mark of blood, (a griefe, which without Magike and without sleeth could not in our opinion be indured, without any countenance or shew thereof, neither by the constancie of the most courageous, nor by the stoutnesse of the most wicked, nor by the strong conceite of the most criminall Malefactors) tooke from vs almost the suspition of it: but much more perswaded vs from that opinion, the thin and slender some, that in her Mad-fits we saw issue out of her mouth: which she had no meanes to be able to counterfeit. And yet more then all this, the very consideration before mentioned, of the little or no change at all, that was seene in her person after all these most sharpe and very long pangs, (a thing which no bodie in the world did euer trie in their most moderate exercises) we are driuen, euen till this houre, by all the lawes of discourse and knowledge, yea and almost forced to beleeue, that this maide is a Dæmóniake, and the Deuill dwelling in her, who is the author of all these effects: for that next after the corporall and materiall causes, which wee doe not finde to haue had any place in this matter, come the spirituall and supernaturall causes, in the highest degree whereof, acknowledging God to be the Father of grace and mercie, and the Angels to bee ordained for the tuition and consolation of Mankinde, as Christian Philosophers wee haue learned and know, that there is none but the Deuill that delighteth in doing euill.

Now if wee had seene that, which my Lord of Saint Geneuefue and many others doe report, that this maide was lifted vp into the ayre, more then foure foote, aboue fiue or sixe strong persons that held her: it would haue been an argument vnto vs of an extraordinarie power, ouer and beyond the common nature and condition of man. But not being present at that wonder, we doe giue a testimonie of our knowledge, which is as much or rather more admirable then that

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force and power was, viz: that being demaunded, and in her exorcising commaunded, (my Lord of Paris *furnishing the Priest with questions and interrogatories) this maide diuers and sundrie times, by many persons of qualitie and worthie of credit was seene and heard to obey and answere to purpose, not onely in the* Latin *tongue, (wherein it had not been impertinent peradventure to haue suspected some collusion) but also in* Greeke *and in* English, *and that vpon the sudden. She did (we say once againe) vnderstand the* Greeke *and* English *languages, wherein wee beleeue, as it is very likely, that she was neuer studied: so that there was no collusion vsed with her, neither could she inuent or imagine the interpretations thereof. It resteth therefore euen in the iudgement of* Aristotle *in the like case, that they were inspired into her.*

By reason whereof, and considering also (vnder correction) that S. Luke, *who was both a* Phisitian *and an* Euangelist, *describing the persons, out of whose bodies our* Lord *and his* Apostles *did drive the* Deuils, *left vnto vs none other, nor any greater signes, then those which we thinke was haue seene in this case: wee are the more induced, and almost confirmed to beleeue and to conclude as before, taking God for a witnesse of our consciences in the matter. Made at* Paris, *this third of* April. 1599.

Now let vs briefly examine this long discourse: The actions of *Martha* (say they) which we haue obserued, are either counterfeited, or proceede of some *Disease*, or are caused by the *Deuill*. Of any *Disease* they proceede not, neither are they counterfeit: then are they caused by the *Deuill*. The *Proposition* is true: the *Assumption* is false: and we do deny it. How proue you it? Mary first you proue, that they proceeded not of any *Disease*; because euery motion that proceedeth of any *Disease*, is either a *Trembling*, or a *Stifnes*, or a *Panting*,

or a *Crampe*. This diuiſion ſeemeth to bee imperfect: becauſe there bee diuerſe motions proceeding from *Diſeaſes*, which are mixt; as for example thoſe that are called Συνπαθεῖς, *Mingled of a Crampe* and a *trembling*: and Τρόμος ἰσχνὸς, *a Trembling with a Shiuering*, which *Hippocrates* calleth Τέτανος. And theſe mixt kindes are ſometimes ſo mingled one with another, that it is a very difficult thing, to referre them to any one of your ſimple kindes. But let vs not reſt vpon this, ſeeing we are all agreed, that the motions of this woman proceeded not from any diſeaſe: and let vs examine the reaſons which you alleadge for the *Deuill*.

The firſt reaſon is, for that ſhe being pricked very deepe with a pin, ſhe neuer made any ſemblant, that ſhe felt it. Out of all queſtion, when ſhe was but ſleightly pricked on the ſide of her neck, ſhe turned her ſelfe, and felt it indeede: and then *Father Seraphin* vſed his wonted excuſe, and ſaid, *Here is nothing els but Martha*. Well, a little after, being pricked ſomewhat deeper, ſhe diſſembled her paine: and therefore had ſhe the *Deuill* in her bodie? The Lackies of the Court, which diuerſe times will of themſelues thruſt a pin very deepe into ſome fleſhie part, as in the thigh, or in the arme, are they therefore poſſeſſed with a *Spirit*? The wiſe *Stoike*, being incloſed in the bull of *Phalaris*, ſaid that it was but a gentle torment. Theeues that robbe by the high way doe eaſily endure the torture: we haue ſeene many that were burned aliue, and neuer ſhewed any token of paine. *Plutarch* in the life of *Lycurgus*, ſaith, that the children of the *Lacedæmonians* did vſe themſelues to ſtealing, with ſo great feare to bee diſcouered in their theft, as one of them hauing ſtollen a yong Foxe, hid it vnder his cloathes, and ſuffered all his bellie to bee rent out with the nailes and

teeth

teeth of the beast, and yet neuer cried for it, for feare he should haue been discouered, insomuch as he dyed in the place where he was. Which thing (saith *Plutarch*) is nothing incredible, when wee see what yong children doe euen at this day indure. For wee haue seene many that without either crying, or speaking a word, haue indured to be whipped euen to the death, vpon the Altar of *Diana*. Behold the very words of *Plutarch*.

But ye will say, that *Maribe* was pricked, without any blood following. Assuredly we did see a shew and a marke of red. And ye must vnderstand, that when a pinne is pricked directly and vprightly into a fleshie part, wherein there is no notable veine, it will make a very small and narrow hole, out of which blood doth not issue, especially if the blood be earthie and melancholike. Vpon such a like argument as yours is, wee haue seene poore soules condemned to be burned for Witches, and afterwards absolued and let goe by the Iudges of the Court. A dangerous argument for such Witches, and yet in this question now in hand much lesse pricking then a pinne. But let vs argue by *Philosophie* a little more subtilly. *Galen* sheweth against *Aristotle*, that *Sense* is not the alteration or chaunge that is made in the *Organon* or *Instrument* of *Sense*, but the knowledge of that alteration. As for example, (saith he) if I bee very attentiue to any thing, and in the meane while one passeth before me: although his image bee receiued into the *Christalline humour* of mine eye, as it were in a glasse, yet for all that I shall not see him, because the *Visuall Spirit* with the power thereof is kept backe in the spring and original fountaine of the sight: or the soule doth not send forth the *Common Sense* into the eye, because it is occupied elsewhere;

where; and without it there can bee no *Sense*, and by consequence either little or no paine at all. If I bee very greatly busied or occupied attentiuely about any thing, although one crie out or speake alowd that is neere vnto me, yet shall not I discerne what was said, because the *Common Sense* is hindered elsewhere. Some haue receiued many shots of gunnes in the warres, that felt nothing thereof. *Archimedes*, being busied about his *Geometricall* lines, did not thinke that *Syracusa* had been taken. If therefore constancie and resolution, as also a strong imagination doe detaine the *Spirit Animall* in her fountaine: if the *Soule* doe not send foorth into the part her *Common Sense*, without which there is either little or no feeling at all, and by consequence either little or no paine: doe we thinke it strange, that the patient, being very resolute, doth endure little or no griefe, and so dissemble it? This reason induced the *Stoikes* to defend this *Paradoxe*, *That griefe or paine consisteth in opinion:* because *Imagination* is the mother of *Opinion:* and if *Imagination* doe not worke withall, there is no paine at all. Cease therfore to conclude that *Martha* was possessed with a *Deuill*, because she was not moued with the pricking of a pinne: conclude rather that she was not possessed, because she felt not the pricking. For there is no likelihood in it, and it is a thing *incompatible*, (not agreeing with it selfe) that the *Deuill* should quite take away the feeling of paine, from those whom he meaneth to torment: nay, he would rather augment and increase the same, to make them feele the greater paine. Cease ye also to marueile, that there followed no blood out of the pricke: for the onely apprehension or strong conceit of being let blood, is ordinarily a cause, why there followeth no blood out of the issue that is made,

although the veine bee very well opened. The common people doe vsually say, *I was so angred, as if a man had stroke me with a dagger, I should not haue bled.* And thus haue wee philosophically disputed about a pinne somewhat too much.

The second reason to proue, that *Martha* was possessed with a *Deuill*, is, That there appeared in her mouth a certaine kinde of thin foame. Who did euer heare any speech of the *Deuils* foame? If it be so, there should haue been added, that it was also blacke. For all that commeth from him being of hell, must needes be blacke. Yea, our good old women vse to say, *That the Deuill hath no white at all in his eye.* Who can forbeare laughter, to heare, that a woman is knowne to be possessed with a *Spirit*, by her foame and spittle?

The third reason to proue that *Martha* was possessed with a *Spirit*, is, Because she had certaine marueilous violent motions, without any alteration either in her pulse, or in her breathing, or in her colour. But truly, her motions were not so violent, but that certaine *Phisitions*, which could not patiently abide this cousinage, could very easily stay her: and so would haue done vpon the last daies also, when she plaied her part so cunningly, if they had been called. But, *Non patebant fores, ne pateret veritas. The doores were not open, for feare least the truth should haue beene opened.* Moreouer, though the motions of *Martha* had been violent, yet were they very briefe and short: for presently she raised her selfe, and then the *Exorcist* said, *Here is nothing else but Martha.* But let vs confesse and allow, that these her motions were so violent and sudden, as they say, without any chaunge or alteration in her pulse: yet this signifieth, that her blood was very thicke and earthie, and so could not easily be kindled:

led: and therefore we say with *Galen*, that the pulse of such people is very rare. We haue oftentimes seene, sundrie Melancholike persons, not onely many daies and moneths, but also many yeeres, to haue runne vp and downe crying very strangely, and howling like dogs, without any change, either in pulse, or in breathing, or in colour. Againe, vse and custome serueth greatly to this purpose. There were fifteene moneths spent in carying of her too and fro, like an Ape or a Beare, to *Angers*, *Saulmur*, *Clery*, *Orleans*, and *Paris*: in which time they taught her to practise all these gambalds, *Et quæ consueta sunt, minus afficere solent. The things that are of vse and custome doe not breede any great alteration.* How many things are there, which we doe daily see in Nature to be farre more strange, admirable, and incredible, which notwithstanding are not attributed to *Deuils*, but to the hidden secrets of Nature? We see those that are bitten with a mad dogge to barke like dogges, Men that are Warewolfes to howle and eate mans flesh like Wolues, because they haue their *Imagination* hurt, and thinke themselues to bee Wolues. They that are desirous to know more hereof, may reade the two bookes of *Leuinus Lemnius De occultis Naturæ miraculis, Of the secret miracles of Nature*. *Mizaldus* and *Fracastorius* in the bookes of *Sympathie* and *Antipathie*: and *Baptista Porta* in his *Magike Naturall*: and also that which a learned man of this age hath written touching Miracles.

To bee short, there are an infinit number of things, that are done by the secret power of Nature: which if because they are secret, wee should attribute to the *Deuill*: then, to vnfolde the *Questions* of *Naturall Philosophie* and *Phisicke*, from the beginning to the end of these two *Sciences*, we should alwaies haue recourse to

Deuils. But this reaſon is of ſo ſlender force, as by the ſame I may conclude the quite contrary, that is to ſay, that *Martha Broſſier* neither is, nor was poſſeſſed with a *Spirit*.

Thoſe that are poſſeſſed with a *Deuill*, after their vehement and ſudden motions, do remaine aſtoniſhed, and haue their members (as it were) cracked, as it appeareth in the ninth chapter of *S. Marke*, and by the *Hiſtories* reported by *Maſter Fernelius* in his ſecond booke *De abditis rerum cauſis, Of the hidden cauſes of Nature*.

Martha Broſſier, after her motions, was not in that caſe, but to the contrarie, remained liuely and luſtie.

Therefore *Martha Broſſier* was not poſſeſſed with a *Deuill*.

Now then, build your beliefe vpon ſuch ſlender reaſons as you make, to conclude a matter of ſo great weight.

The fourth reaſon, if it were true, would neceſſarily conclude, that is to ſay, if ſhe had ſpoken *Greeke* and *Engliſh*, hauing neuer before learned either of thoſe languages, it would bee a certaine and ſure argument of her poſſeſſion with a *Deuill*. But that is altogether falſe. For ſhe neuer ſpake any other language, then the *French* tongue, and the proper ſpeech of *Romorantin*, although falſe rumours haue been ſpread abroad thereof to the contrarie. But (ſay they) indeede ſhe neuer ſpake either *Greeke* or *Engliſh*: but ſhe anſwered to the purpoſe, when a queſtion was demanded of her in *Greeke*. One asked her, πῶς ἔλθες ἐν τούτῳ; *How cameſt thou into the bodie?* She anſwered in *French*, *For the glorie of God*. Now the very ſelfe ſame queſtion in *Greeke* had bin made vnto her before at *Clery*, as *Maſter Lieutenant Criminal* hath ſeene in his informations. It is manifeſt

manifeſt therefore that there was a colluſion in it. Beſides that, ſhe anſwered not to the purpoſe: for ſhe was asked the means how he had entred into the bodie, & the anſwer was made of the end, that is to ſay, wherfore it entred into ỹ bodie. *Father Benet* queſtioned with her a long time in *Engliſh*: and the good old *Father* asked her, *What was his name*; and the womā anſwered, *I was not at your Chriſtning*. O goodly Miracle: *Martha* had heard the *Biſhop*, that furniſhed the good *Father* with *Interrogatories* (as euen the *Phiſitians* themſelues, which though the woman was poſſeſſed, haue written in their *Reporte*) and the *Biſhop* willing him, to aske it in *Engliſh*, *What was his Name*, it was an eaſie matter for this cunning wench, being very craftie and well inſtructed in ſuch ſubtilties, to anſwere, *I was not at your Chriſtning*. But if in this woman there had been a *Diuell* in deede, how commeth it to paſſe, that hauing been ſo long a time conuerſant in the *Weſterne Church*, where *Latin* is ſo common, it had not in all that time learned that language? Now ſhe did confeſſe, that ſhee did not vnderſtand vs, when wee ſpake *Latine*: What was the reaſon then that ſhe did vnderſtand rather the words of the *Prieſts*, but onely becauſe ſhee was alreadie inſtructed and vſed thereunto, and ſo vnderſtoode them, as an *Ape* or a *Dogge* vnderſtandeth his Maſter? And for as much as whiles ſhe was in the *Chaſtelet*, ſhee had vſually in her hands the booke of the *Deuill* of *Laon*, which ſhee brought with her from *Romarantin*, and which *Monſieur Lugoly* cauſed to be taken from her: I leaue it to conſideration, whether it were not of purpoſe to inſtruct her more and more in ſuch *Apiſh* toyes.

Beſides all theſe former reaſons ſpecified, they bring vs the teſtimonie of Saint *Luke* the *Euangeliſt*

and

and *Phisician*, to the end that this authoritie should be the greater against the *Phisicians*: who, when he reciteth the Histories of such as were possessed, and healed by *Iesus Christ*, doth alleadge no more plaine and euident signes of possession, then those that were seen in this woman of *Romarantin*. Now let vs see whether this bee true, and well concluded. In the first place, Saint *Luke* in his eleuenth Chapter maketh mention of a *Diuell* that was dombe, and driuen forth by *Christ*, and doth not describe or set downe any signes, whereby this *Deuill* might be knowne. The *Euangelists* had no intent to describe any such signes. For they which were brought to *Iesus Christ* to be healed, were euidently found to be such persons, euen by the confession of the *Iewes*, and on the behalfe of *Iesus Christ*, hee knew them well enough without any signes. If therefore wee want none other signes of the *Diuels* possession, but those that are set downe by the *Euangelists*, then euery person that is *Epileptike*, or troubled with the *Falling Sickneſſe*, euery *Melancholike* and euery *Frantike* person shall haue the *Deuill* in their bodies, and there will be moe *Demóniakes* in the world, then there are *Fooles*. But let vs see, whether Saint *Luke* doe not set downe more apparant and euident tokens of such as are possessed with *Deuils*, then those which *Martha* had. This *Euangelist* and *Phisician* in the eight Chapter of his Gospell, describing the man possessed with a *Deuill* called *Legion*, (because many *Deuils* were entered into him) saith, that this man *Ware no cloathes, neither abode in house, but in graues*. *Martha* did weare garments of a slight coloured cloath, after the fashion of a *Romarantin* Mayde. Shee was, when occasion required, at the table of *Bishops*, *Abbats*, and *Monkes*. Shee did eate

and drinke as other folkes doe. This *Demóniake* poſſeſſed with the *Legion*, acknowledged *Ieſus Chriſt* to bee the *Sonne* of *God*, whom hee neuer had ſeene nor heard of, and therefore he knew things, that were otherwiſe ſecret. But *Martha* did neuer any ſuch thing. This *Demóniake*, although hee were bound with chaynes of Iron, yet he broke them, and was caried away by the *Deuill* into the *Deſerts*. But *Martha* was eaſilie helde and ſtayed with a very weake hand. Then is this authoritie of Saint *Luke* not well alleadged.

Now that wee haue confuted theſe ſlender and ſleight reaſons of ſome of the *Phiſicians*, let vs come to the reaſons of ſome others: and begin with the teſtimonie of diuerſe men of qualitie, which ſay, that they ſaw her lifted vp into the ayre for a ſpace, without any ſtay to vphold her. Goe too then: Let vs diſpute by *Philoſophie*. Whatſoeuer is moued *in recta linea, in a right line*, it muſt haue a reſt, before it take any contrary Motion: as for example, a Ball being throwne againſt a Wall, before it reboundeth backe againe, reſteth it ſelfe vpon the Wall, as *Ariſtotle* ſheweth in his eyght booke of *Phiſicks*: and an *Arterie*, after the *Dilatation* thereof, before it make *Contraction*, reſteth it ſelfe. And now you may ſee, why this woman of *Romarantin*, leaping vp into the ayre, reſted her ſelfe before ſhe came downe againe. But this is ſomewhat too ſubtile a reaſon: let vs yeeld you one that is more plaine and cleere. They tolde vs, vpon the *Thurſeday* morning, that they alwaies thought this matter of *Martha* to be a meere couſinage: but in the after-noone, they ſaw her aloft in the ayre: peraduenture becauſe ſome vapours ariſing vp into their braines, did breede certaine acci-

dents

dents like to *Suffusions*, or *Clowdes*, in such sort as a man shall see things (as it were) out of their place. Which may very well bee shewed by the *Arte Optike*. Yea it way possibly be, that they saw *Duplicem Martham, vnam humi, alteram in sublimi* (*Two Marthaes, one vpon the ground, and another a loft.*)

Others there bee, which haue alleadged another reason, in that *Martha* did lift her flankes, all the rest of her bodie remayning vnmoued. And so Horses, after they haue runne, when they pant in their flankes, (which *Horace* termeth *Ilia ducere,*) may as well haue the *Deuill* in their bodies. I am ashamed to heare such reasons.

And in sooth, this which followeth is not much better. They heard a rumbling vnder her left ribs, but it was very little, and that onely when it was touched. By this reason, those that are troubled with a Winde about the short ribbes, and poore Maydens that haue the *Greene Sickneſſe*, and pale colours, shall haue the *Deuill* in their bodies. For oftentimes the sound in their bellies is so great, that it may bee heard aboue from beneath, and from one chamber to another. And by this reason also, they should not haue one *Deuill* alone, but many. And in deed, if we beleeue those *Good-Fathers*, *Martha* had, and yet still hath three *Deuils* in her: one that is an olde and a cruell one, called *Beelsebub:* another that is a merrie one, which they call *Asealon, The Iester of Hell:* and a third which they call, *The Skullion of Hell*. And thus these reasons march all after one tune.

Some there be, which adde hereunto, that *Martha* discouered and tolde certaine Secrets of *Men*, in such sorte, as many of the assistants were in great feare thereof. *Father Seraphin*, (who alwaies walked with a

good ſimple conſcience in this buſineſſe) demaunded of her, *What haue I done this night?* *Martha* anſwered, *Thou haſt prayed to God.* Behold, what a goodly great Secret this was, to tell a *Capuchine Frier*, *Thou haſt prayed to God.* Whereby a man may know that the *Romarantine* Wench mocked the ſimplicitie of theſe *Good-Fathers.*

Some bring a reaſon that is more vrgent, that is to ſay, *That Martha did ſpeake in her bellie, when her mouth and her lips were ſhut and cloſed.* Truely *Martha* ſpake as another bodie did. And yet if ſhee had done ſo, ſhould ſhe therefore haue a *Deuill*, that ſpake within her bellie? *Hippocrates* in his fift booke of the *Epidemies*, the 58. ſentence, maketh mention of the wife of one *Polemarchus*, which ſpake in her bellie. *Iohn Gorreus* in his *Definitions Medicinall*, ſayth, that in *Hippocrates*, they are called Ἐγγαστρίμυθοι, which talke in their bellie, when their Mouthes and their Lippes are ſhut and cloſed. Looke vpon *Scaliger* againſt *Cardan* in the 258. *Exerciſe*, and the third part. *Fœtius* in his *Oeconomia Hippocratica* writeth, that the *Great Adrian Turnebus* did ſay in his *Reading-Chayre*, that he had ſeen a Rogue, who without opening his Mouth or ſtirring his lippes, did with his bellie, make ſuch a ſound, and vttered ſuch a voyce as pleaſed him, and gained great ſtore of money by practiſing that feate. And in truth it might very well bee done: becauſe in cloſing or ſhutting the breaſt and ſtomacke, there may enter ſome ayre into the *Arterie*, which may make a kinde of ſound or voyce, not very diſtinct or plaine to bee diſcerned at firſt, and yet by long exerciſe may bee in a ſorte perceiued: and ſuch perſons are called Ἐγγαστρίμυθοι, that is, *Talking in their Bellies.* Or Στηθιμυθοι, *Talking in their Breaſts.* Or Στηθιμάντεις, *Prophecying out*

S. Auguſtine *alſo reporteth a ſtrange dexteritie (though it be ſomewhat filthie) of a man, that with the winde of his hinder parts, could make what ſound he liſted, and that with ſo good meaſure, as you would haue thought he had*

of

of their Breasts. Caelius Rhodiginus referreth this to the *Deuill*, that speaketh within the *Belly*. But hee is but a Reporter of Fables, and therefore let vs leaue these popular and common reasons.

sung. Piedro Mexia de Serilla, lib. varia-rum lectio-num. cap. 26.

Those, that haue thought themselues to bee somewhat more wise then the rest, as being skilfull in the Law, and making Profession thereof, haue oftentimes obiected against vs: *If Martha were not possessed of a wicked Spirit, Cui Bono? Whose benefite was it? To what end did she all these things?* To this question, it belongeth not to our *Arte* to answere. Yet notwithstanding let vs entreate this fauour, that wee may make some gesse of the matter. To what ende doe many runne vp and downe the streetes, and say, that *They are Emperours*, and *Kings*, and *Kings Sonnes*, and *Bishops?* You will then say againe, *That Martha thought her selfe to be a Demóniake.* It may be so: and to the end that she might imprint that opinion in the mindes of *Men*, she counterfeited and dissembled all the rest of her *Actions*. And it is not to bee thought a strange matter, that the selfe same person should commit an errour in one poynt, and in all the rest should be very cunning, subtile, and warie. Melancholike persons are craftie and malicious.

Let vs tell you a thing that is more likely then this. The Father of *Martha*, was alwaies factious; by common report. He saw that his daughter, who (as also the rest of his other Children did) was euer reading of bookes touching *Deuilerie*, and especially and principallie that Booke of the *Deuill* of *Laon* was a very proper and fit Booke for these *Deuilish* feates and counterfeitings: adding thereunto, that many *Priests*, and namely the *Theologal* of *Orleance*, by that which she tolde vnto vs, confirmed her in this opinion, that

ſhe had the *Deuill* in her bodie. And therefore hee caried her to *Our Ladie* of *Ardiliers*, to *Saulmur*, to *Angers*, to *Clery*, to *Orleance*, and now at the laſt to *Paris*: Whether this were done vpon a follie, thinking in deed that his daughter had the *Deuill* in her bodie, or thereby to make ſome ſtirre and alteration, or for couetouſneſſe, *God* knoweth: for that belongeth to the *Parliament* to looke vnto. But the very truth is, that many beſtowed Money on her Father: as namely *Monſieur de S.M.* Twentie Crownes, others Thirtie: ſome more, ſome leſſe. Yea her Father being at *Paris*, went vp and downe a begging Money of the *Church-Men*, euen of ſimple *Religious* perſons, to bring this holy enterpriſe to good perfection. And it is not to bee doubted, but if the matter had fallen out accordingly, there would haue been good ſtore of money gayned by it, and ſhee ſhould haue been caried from houſe to houſe to gather a beneuolence, as was the Mother of *Frier Clement*, that wicked and curſed *Apoſtata* and *Runnagate*, the remembrance of whom breedeth a horror in my ſoule. And thus much for thoſe that aske, *Cui bono? Who had benefite by it?*

The Frier that murdered K. Henry the third of France.

Wee haue now ſhewed, that *Martha* neither was nor is poſſeſſed with a *Spirite:* Wee haue confuted the reaſons of thoſe that helde the contrarie opinion; We haue ſeene the teſtimonies of the wiſeſt and moſt prudent perſons among them. *Martha* was caried to *Angers* to bee *Exorciſed* or coniured. The right *Reuerend Biſhop Miron*, (a man of good wiſedome and well aduiſed) would not *Exorciſe* her, vntill hee had firſt tryed her, and knew of a certaintie that ſhe were poſſeſſed. He cauſed her to bee ſtayed, hee bourded her, and for certaine dayes hee made her drinke nothing but *Holy-water*, wherewith ſhee was neither altered

nor

nor moued. After certaine dayes he cauſed common ordinarie water, (not hallowed) to be brought vnto her in a *Holy-water ſtocke*: and then *Martha* ſeeing the *Holy-water-ſtocke*, layed her ſelfe downe, fell to her brabling, and made her wonted *Apes-faces*. Afterwards, the Lord *Biſhop* told her that he had a peece of the *True Croſſe*. Hee tooke a key of *Iron*, wrapped it worſhipfully in *Taffata* like a *Relike*, and offered it *Martha* to kiſſe: and preſently ſhe began to play her *Deuiliſh* trickes. A little while after, when he ſayde, *Let one bring me my great booke of Coniurations*, they cauſed a *Virgil* to be brought vnto him: and he began to reade, *Arma virumque cano*. By and by, ſhe thinking them to be words of *Coniuration*, fell downe vpon the ground, and tormented her ſelfe in the beſt manner ſhe could. At the laſt, her counterfeiting being diſcouered, the Lorde *Biſhop* ſent her away, and would not prophane thoſe holy *Myſteries* of *Exorciſme*, to driue away a *Counterfeit Deuill*. Others may imitate and folow the wiſedome of this *Prelate*.

And what was done at *Clery* and at *Orleans*? The *Offeiall* there, being well aſſiſted with the wiſeſt of the *Clergie*, did forbid all *Prieſts* of the *Dioceſſe* of *Orleans*, to *Exorciſe Martha*, vpon paine of *Suſpenſion* from *Diuine Seruice*. It would be a long matter, if we ſhould goe about to rehearſe all that was done at *Orleans*, for the diſcouering of this couſinage of the ſayde *Broſſier*: wee will onely tell you two of the pretieſt of them. Firſt, there was brought vnto her a great thicke *Grammar* of *Deſpanterius*, bound after the old faſhion with boords, and with claſpes of Copper: it was opened and giuen her to reade. Shee lighted vpon this place, *Nexo, xui, xum vult: Texo, xui, indeque Textum*. Which words *Martha* thinking to be *Diabolical*, began

to

to fall backward, (but ſoftly enough, as we tolde you before) and to fetch her ordinarie friskes and gambaldes. Another pretie tricke was, that my Maſters of the *Clergie* in *Orleans*, would needes make experiment of the graund Remedie to driue away the *Deuill*, and that is called the *Parfume*. They did ſet fire to this *Parfume*, and offered thoſe villanous and ſtinking vapours to her Noſe, ſhe in the meane while being bound to a chayre, but her feete at libertie to play withall: and then began ſhee to crie out, *Pardon me, I am choaked, He is gone away.*

THE

THE DESCRIPTION OF THE DIABOLICAL PERFVME, TAKEN OVT OF THE booke intituled, *Flagellum Dæmonum*, *The whip of Deuils*: and is this.

TAke *Brimstone*, *Assafœtida*, *Galbanum*, *S. Iohns-Worte*, and *Rue*; all these things being hallowed according to their owne proper and peculiar benediction, must bee cast vpon the fire, and the smoake thereof applyed to the Nosthrils of the possessed.

This is an excellent Remedie ad fugandos & fumigandos Dæmones, *to driue and smoake away Deuils.*

Of the vertue of this Remedie, I will say nothing: but I am greatly amazed, that they mene to driue

to fall backward, (but softly enough, as we tolde you before) and to fetch her ordinarie friskes and gambaldes. Another pretie tricke was, that my Masters of the *Clergie* in *Orleans*, would needes make experiment of the graund Remedie to driue away the *Deuill*, and that is called the *Parfume*. They did set fire to this *Parfume*, and offered those villanous and stinking vapours to her Nose, she in the meane while being bound to a chayre, but her feete at libertie to play withall: and then began shee to crie out, *Pardon me, I am choaked, He is gone away.*

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out *Deuils* with such stinking *Odours* and *Smels*, considering that *Porphyrie* & *Psellus*, who are *Philosophers* of *Platoes Sect*, doe say that such *Parfumes* are the *Deuils Dainties*. If it were lawfull for mee to amend or reforme this *Antidote* or *Preseruatiue*, I would adde thereunto, some *Atriplex fœtida* or *stinking Orage*, which the *Greekes* call ἀγριόν: Some of the leaues of *Coriander*, and *Wilde-Rocket*. For they are all Cordiall hearbes for *Deuils*.

All these things that haue thus passed, are for the most part absurde and ridiculous, and yet haue they found defendors of them, not onely among the ignorant people; but almost in euery estate: and therefore the *Parliament* hauing a long time and diligently considered of the whole matter, to appease all diuisions and Parte-takings, that might arise thereby, did make this *Decree* as followeth.

A Draught out of the Registers of the Parliament.

THere was viewed by the Court, (the Great Chamber, and the *Tournelle* being assembled together) the *Decree* of the Second Day of *April* last past, whereby it was ordered, that *Martha Brossier*, pretended to be possessed with a wicked *Spirite*, should be committed and deliuered to the *Lieutenant Criminel* of this Towne.

The

The reports also of the *Phisitians*, of the vij. viij. xiij. xiiij. xvij. xix. xx. and xxj. dayes of *Aprill* last: of the viij. and xviij. of this present Moneth. And likewise other *Actes* and *Testimonies*, whereby it appeareth, that the sayd *Martha Brossier* is not possessed with any wicked *Spirite*.

The *Capitular Acts* also of the *Chapters* of *Orleans* and of *Clery*, of the xvij. of *March*, the xviij. and xix. of *September*, 1599. Whereby Inhibitions were adwarded to all *Priests* of the said *Diocesse*, that they should not *exorcise* the said *Martha Brossier*, vpon paine of *Suspension* from *Diuine Seruice*. There were heard also Master *Peter Lugoly* the *Lieutenant Criminel* in the *Prouost-ship* of *Paris*, and *Francis de Villemontee*, *Deputie* to the *Kings Generall Attourney* in the sayd *Prouost-ship*, touching the behauiour of the said *Brossier*: together with the *Conclusions* of the *Kings Attourney Generall* himselfe. And all this being considered.

The said Court hath ordered, and now

doth order, that the ſaid *Martha Broſsier*, *Sylvina* and *Marie Broſsiers*, her Siſters, and *James Broſsier* their Father being now in this Towne, ſhall bee caried and conueyed to the Towne of *Romarantin*, (the place of their aboade) by Maſter *Nicholas Rapin*, *Lieutenant* of the *Short-Robe* in the ſaid *Prouoſt-ſhip:* and the ſaid *Martha Broſsier* ſhall be by him left in the keeping and garde of the ſaid *James Broſsier* her Father, whom the Court doth inhibite and forbid, vpon paine of Corporall Puniſhment, that he ſhall not ſuffer her to wander or goe out of the ſaid Towne, without the order and leaue of M. *Paul Gallus* the *Judge* or *Steward* of *Romarantin:* who was enioyned to marke and obſerue the Actions and doings of the ſayd *Martha Broſsier:* to make verball Proceſſes therof, and to ſend the ſame to this ſayd Court, from fourtnight to fourtnight, & ſo to aduertiſe & certifie, what he ſhall ſee fit to bee done: and further in caſe of diſobedience herein committed

by the ſaid *James Broſſier*, to proceede againſt him and others (if any ſuch thing fall out) by the ordinarie courſes of *Juſtice*. And this preſent *Arreſt* or *Decree*, ſhall bee executed by vertue of the *Copie* thereof. Made in *Parliament*, the xxiiij. of *May*. 1599.

Signed VOYSIN.

It cannot bee expreſſed, with how much prudence and conſideration this *Arreſt* or *Decree* was made: and yet theſe poore ſoules (being blinded) are diſpoſed to confirme their error thereby: and ſay, *If Martha had the Deuill in her bodie, they ſhould haue ſent her backe into the hands of Eccleſiaſticall Perſons to be Exerciſed: But if ſhe had none, then ſhould they haue puniſhed this Couſinage publikely, and made an example of it.* But yet wee ought to beleeue that the *Biſhop* of *Angers* knew the couſinage; that the *Clergie* of *Orleans* knew it, when they forbad to *Exorciſe* her: that the *Phiſitians* of *Paris*, (ſome few excepted) manifeſtly knew it & declared it: that my Maſters of the *Chaſtelet* did wholy diſcouer it: that the *Parliament* hath ſeene it plainely and cleerely, and ſo ſent the miſerable wench backe to her Father, according to her owne deſire, and promiſe, that they ſhould neuer heare any more ſpeech of her: Wherein the ſaid Court vſed great mercie towards her. Why it did not grieuouſly puniſh this Couſenage, it is not for vs to deale or enquire any further, but to conteine our ſelues within our owne office and vocation, *viz.* to

feare *God*, to honour the *King*, and to obey the Maiestrates. *He that resisteth them, resisteth the Ordinance of God.* In the meane while let vs praise *God*, and sing an hymne vnto him. *For his mercie is multiplied vpon vs, and his trueth endureth for euer.* Amen.

The Rule to coniure or *Exorcise Demoniakes*, approued by the holy *See Apostolike*, drawne out of the *National Synode*, helde at *Rheimes*. 1583.

ANtequàm ad Exorcismum Sacerdos se accingat, de Obsessi hominis vita, conditione, fama, valetudine, atque alijs circumstantijs diligenter inquirat, & cum prudentibus quibusdam communicet. Falluntur enim aliquando nimiùm creduli, & fallunt Exorcistam non rarò Melancholici, Lunatici, & Magicis artibus impediti, cùm dicunt se à Daemone possideri atque torqueri, qui tamen Medicorum Remedio potius, quàm Exorcistarum Ministerio indigent.

That is to say,

Before the *Priest* enterprise to *Exorcise*, let him diligently inquire of the life of the *Possessed*, of his condition, of his fame, of his health, and of other circumstances; and let him communicate the same with some wise, prudent, and well aduised persons. For oftentimes such as are too light of beliefe, are deceiued: and oftentimes those that are *Melancholike*, *Lunatike*, and *Bewitched* by *Magicall Artes*, doe beguile the *Exorcist*, when they say, that they are possessed and vexed by the *Deuill*, whereas for all that, they haue more neede of the *Phisitians* Remedie, then of the *Exorcists Ministerie*. These are the words of that Synode.

FINIS.

An extract of the Priueledge.

BY the Kings Priueledge, yeouen at *Paris* the xiij. of *Iuly*, 1599. Signed by the Counsell, *Le Cointe*, and sealed with yealow waxe, vpon a single string, it is permitted to *Mamert Patisson*, Printer of our said Lord, in the Vniuersitie of the said Towne of *Paris*, to imprint, sell, and distribute, a booke intituled, *A true Discourse vpon the matter of* Martha Brosier *of* Romorantin, *pretended to bee possessed with a Deuill:* With inhibition to all other Printers and Book-sellers to imprint, or cause the same to be imprinted, without the good liking and consent of the said *Pattison*, vntill the time and terme of sixe yeares, to begin at the date of these presents: vpon paine of Confiscation of the saide Bookes, and an arbitrarie amercement.

BY the Kings Priuiledge, vnder his Pa-
tent the xiiij. of Iune, 1599. Signed by the
Counsell, for three, and tried with yea-
low waxe, vpon a single string, is per-
mitted to Mistresse Danter, Printer, of
our said Lond, in the Vniuersitie of the
said Towne of Cant. to imprint, sell, and
distribute, a booke intituled, Arma-
mento vpon the Martyr of Martha Brofier
of Rotoratum, presented to her Ma-
ties Counsell, with Inhibition to all o-
ther Printers and Booke-sellers to im-
print, or cause the same to be imprinted,
without the good liking and consent of
the said Mistresse Danter, vntill the time and terme
of sixe yeares, to beginne the date of these
presents: vpon paine of Confiscation of
the same Bookes, and an arbitrarie s-
mercement.

MASTER BROVGHTONS LETTERS,

Especially his last Pamphlet to and against the *Lord Archbishop* of Canterbury, about *Sheol* and *Hades*, for the descent into *Hell*, answered in their kind.

PSALME. 85.
I said vnto the fooles, Deale not so madly.

Quicquid amas, cupias non placuisse nimis. Martial.



LONDON
Imprinted by Iohn Wolfe.
1599.